

The Danielic Motif of the End Time *Maskilim* in the Book of Revelation

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Introduction

For decades Ellen White has been pleading with us to read and study the book of Revelation in conjunction with the prophecy of Daniel. One of the most important themes we find in the prophecy of Daniel is the motif of the *maskilim*. This paper is an intertextual study of how the book of Revelation uses this Danielic motif. The paper begins with a brief analysis of how the word *maskilim* is used inside the prophecy of Daniel. Then we will focus on the texts that describe the characteristics of the end time *maskilim*. This is followed by an analysis of the texts in Revelation that make a strong allusion to the end time *maskilim* of Daniel by either thematic or linguistic connections. In the conclusion we will attempt to summarize the most important implications of the study.

Methodology

There are several presuppositions in this study of the Book of Revelation. One, the book of Revelation complements or expands some of the themes found in the prophecy of Daniel. Two, the book of Revelation uses mainly symbolic language

(Rev. 1:1-3; cf. Hos. 12:10; Rev. 13:9, 18; 17:9). Three, although the book of Revelation prophesies about historic events of the past, its main emphasis is on eschatology (Rev. 1:1,3, 19; 4:1; 22:6). Four, the book of Revelation uses allusions from the OT and the NT to help the reader/hearer identify its cryptic symbols.¹ Five, it is recognized that there is no scholarly consensus on the exact definition of an allusion, but there is plenty of literature that documents the importance of intertextuality in the book of Revelation. Finally, the best way to compare the Hebrew/Aramaic OT with the Greek NT is to use the LXX translations, both the OG and the Theo.

The Use of the Word *Maskilim* in the Book of Daniel

The Hebrew word *maskilim* as used in the book of Daniel describes those who can cause others to consider, teach and give insight.² This word is connected in the Book of Daniel with prophetic insight (Dan. 1:4, 17; 12:10).³ It appears in the Old Testament outside of the book of Daniel in several contexts.⁴ For example, in connection with those who instruct and teach the ways of the Lord (2 Chron. 30:22), those who diligently seek God (Ps. 14:2; 53:2), those who behave prudently (1 Sam. 18:14, 15; Job 22:2; Prov. 10:5; 17:2), those who are blessed or delivered from trouble (Ps. 41:1; Prov. 16:20; 15:24), and those who are contrasted with the wicked (Deut. 32:29; Prov. 21:12). Interestingly, the *maskilim* are also connected with the theme of God's judgment (Ps. 14:2; 53:2; Prov. 14:35; 21:12; Amos 5:13).

The word *maskilim* comes from the root word *sakal*. *Sakal* appears nineteen times in several forms in the book of Daniel (eg. Dan. 1:4, 17; 9:13, 22, 25; 11:33, 35; 12:3, 10).⁵ The plural noun form of *sakal* (*maskilim*) appears 5 times in the book of Daniel (Dan. 1:4; 11:33, 35; 12:3, 10). It is used in Daniel 1:4 to refer to Daniel and his three friends. It is used in Daniel 11:33, 35, to describe the faithful people of God who act until the time of the end (Dan. 11:35). Only in Daniel 12:3, 10 is the word *maskilim* found in an end time context. Finally, the word *sakal* appears in the book of Daniel in connection with the Hebrew word *biyn* (to perceive, discern, know, and have insight; see Dan. 1:4; 9:22; 11:33; 12:10).⁶

¹ For example see the use of the hearing formula in the book of Revelation.

² Brasil de Souza, *Wisdom in Daniel*, 272.

³ For an excellent essay on the use of wisdom language in the book of Daniel see Brasil de Souza, *Wisdom in Daniel*, 270-282.

⁴ Wooden, *Daniel and Manticism*, 292-297. Mora, *Dios Defiende a Su Pueblo*, 148. Seow, *Daniel*, 13. Gardner, *Key to the Maskilim*, 496-514. Brasil de Souza, *Wisdom in Daniel*, 266-270.

⁵ Brasil de Souza, *Wisdom in Daniel*, 272.

⁶ For a good summary of Daniel and Wisdom Books see Steinmann, *Daniel*, 42-43. Brasil de Souza, *Wisdom in Daniel*, 267-270.

The LXX Translation of the Word *Maskilim* in the Book of Daniel

The LXX translates the Hebrew *maskilim* in the prophecy of Daniel with the two Greek words *suniami* (Dan. 1:4; 11:35; 12:3) and *noeo* (Dan. 11:33, 12:10). The Greek word *suniami* in the New Testament is connected with the understanding of parables (Matt. 13:13-15, 19, 23, 51; Mark 4:12; Luke 8:10), the understanding of figurative or symbolic language (Matt. 15:10; 16:12; Mark 6:52; 7:14; 8:17, 21), and the understanding of the fulfillment of prophecy (Matt. 17:13; Luke 18:34; 24:45; Acts 28:26, 27). The Greek word *noeo* in the New Testament is also connected with the understanding of parables (Matt. 15:17; Mark 7:18), the understanding of figurative or symbolic language (Matt. 16:9, 11; Mark 8:17, 2 Tim. 2:7), and the understanding of prophetic fulfillment (Matt. 24:15; Mark 13:14; John 12:40; Eph. 3:4).

The Characteristics of the End Time *Maskilim* in the Book of Daniel

As we stated before the only texts in the prophecy of Daniel that mention the *maskilim* in an end time context are Daniel 12:3, 10. There are four main characteristics of the *maskilim* in these two verses. The *maskilim* instruct many in covenant faithfulness. The *maskilim* will be glorified for eternity. The *maskilim* will be purified through tribulation. The *maskilim* will have prophetic understanding in the time of the end.

The *maskilim* of Daniel 12:3 are said to turn many (*rab*) to righteousness (*tsadaq*) (LXX *dikaion*) in the time of the end (cf. Rev. 22:11). This complements what we read about the *maskilim* instructing (*biyn*) the masses (*rab*) in Daniel 11:33. There is no doubt that the *maskilim* have the gift of evangelism (cf. Rev. 10:11; 14:6; 18:1).⁷ The Hebrew word *tsadaq* (righteousness) is a legal term and it is connected with the idea of judgment (Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; 1 Kings 8:32; Ps. 19:9; 15:4; 143:2; Prov. 17:15; Is. 5:23). *Tsadaq* also appears to be connected with the cleansing (*nisdaq*) of the sanctuary in Daniel 8:14. Daniel 12:4 tells us that many (*rab*) will run to and fro in order to increase prophetic knowledge (*da'ath*) in the time of the end.⁸ This may also be a reference to the prophetic understanding of the *maskilim* (cf. Dan. 12:10).⁹ It is interesting to note that Ellen White understands the running to and fro of Daniel 12:4 to be connected with the end time preaching of the gospel.¹⁰

⁷ Brasil de Souza, *Wisdom in Daniel*, 279, 281.

⁸ *Da'ath* is connected with the wisdom corpus of the OT. See Brasil de Souza, *Wisdom in Daniel*, 273.

⁹ Z. Stefanovic, *Daniel*, 437.

¹⁰ White, *UL*, 37. "The prediction of Daniel, "Many shall run to and fro, and knowledge shall be increased" (Daniel 12:4), is to be fulfilled in our giving of the warning message; many are to be enlightened regarding the sure word of prophecy..." See also White, *ML*, 63.

Daniel 12:3 tells us that the *maskilim* will be glorified at the end of time. These faithful instructors will shine like the brightness of the firmament and like the stars forever and ever (cf. Matt. 13:43). The *maskilim* of Daniel 12:3 most likely includes those who will awake to life everlasting in the special resurrection of Daniel 12:2. There are some scholars that believe the *maskilim* of Daniel 12:3 are also synonymous with those whose names are written in the book and will be delivered by Michael from the great time of trouble of Daniel 12:1. The ones written in the book who will be delivered by Michael (Dan. 12:1) may have a thematic link with the “holy ones” (*qodesh ‘am*) that are delivered from persecution in Dan. 12:7.¹¹

Daniel 12:10 tells us that the *maskilim* will be purified (*barar*), made white (*laban*), and tried (*tsaraph*). This verse complements what we read about the *maskilim* in Daniel 11:35. The purification of the *maskilim* in Daniel 11:33, 35 is connected with the idea of persecution. Thus we can assume that the *maskilim* of Daniel 12:10 will also be purified by the fires of persecution (cf. Dan. 11:44-45; 12:7, 11-12).¹² The end time purification of the *maskilim* is most likely connected with the cleansing of the sanctuary of Daniel 8:14. Please note that there are some scholars that connect the abomination trial of Dan. 12:11 (cf. Matt. 24:15-21; Luke 17:30-32; Rev. 13:3-4, 7-8, 11-18; 17:1-5) with the end time purification of the *maskilim* in Dan. 12:10.¹³ Some also connect the eschatological blessing (*‘esher*) (*makarios* in the LXX) of Dan. 12:12¹⁴ for those that wait or endure (*hypomenon* in the LXX) in covenant faithfulness until the end of the 1335 days with the *maskilim* of Dan. 12:10 (cf. Matt. 24:13, 22; Rev. 13:10; 14:12).¹⁵ The idea that the *maskilim* will be a pure group in the eschaton may have a thematic connection with the end time “holy ones” (*qodesh ‘am*) of Dan. 12:7. *Qodesh ‘am* is used to describe the faithful Israel of God in the OT. The idea of pure and holy Israel in the time of the end is reflected in the language of the 144,000 of Revelation (cf. Rev. 22:11).

Finally, Daniel 12:10 tells us that the *maskilim* will understand the sealed prophecy of Daniel in the time of the end (Dan. 12:9-10; cf. Matt. 24:15). This is in contrast with the wicked (*reshaim*) who will not have any prophetic insight. Daniel 12:4 tells us that prophetic knowledge shall be increased in the time of the end. This is probably another reference to the end time prophetic insight of the *maskilim*. In the book of Daniel, prophetic insight is connected with the presence of the Holy Spirit in the believer (Dan. 4:8-9, 18; 5:11-12, 14; cf. Rev. 19:10).

¹¹ *Qodesh ‘am* is a covenant term used to describe the faithful children of Israel. See Z. Stefanovic, *Daniel*, 443.

¹² Z. Stefanovic, *Daniel*, 444.

¹³ Ford, *Daniel*, 283. Nunez, *Daniel*, 185-191.

¹⁴ Please note that there are seven eschatological blessings (*makarios*) in the Apocalypse (Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). These benedictions most likely allude to the eschatological blessing of Dan. 12:12 (cf. Is. 56:1-8).

¹⁵ Nwachukwu, *Macarisms of Revelation*, 20. Yarbro-Collins, *Influence of Daniel on the NT*, 111. Interestingly, *‘esher* is connected with the wisdom language of the OT. See Brasil de Souza, *Wisdom in Daniel*, 274.

The End Time *Maskilim* and the Literary Structure of Daniel 12

It should be noted that the *maskilim* motif and the literary structure of Daniel 12 are related. Thus, a good understanding of this literary structure is helpful in the interpretation of the text. Samuel Nunez has proposed a chiastic structure for Daniel 12.¹⁶ He sees a parallelism between the end time events of Daniel 12:1-3 and Daniel 12:10-13.¹⁷ Thus the *maskilim* of Daniel 12:3 appear to be parallel with the *maskilim* of Daniel 12:10.

Parallelism Between Dan. 12:1-4 and Dan. 12:9-13

Dan. 12:1 Michael stands up	Dan. 12:13 Daniel stands up
Dan. 12:1 Time of trouble	Dan. 12:12 Time of abomination
Dan. 12:1 Those in book delivered	Dan. 12:12 Blessing for enduring until end
Dan. 12:2 Resurrection of wicked/righteous	Dan. 12:13 Resurrection of Daniel
Dan. 12:3 <i>Maskilim</i> shine like stars	Dan. 12:10 <i>Maskilim</i> purified, tried, whitened
Dan. 12:4 Book sealed to time of end	Dan. 12:9 Book sealed to time of end
Dan. 12:4 Run to & fro, knowledge increases	Dan. 12:10 <i>Maskilim</i> understand prophecy

Differences Between the *Maskilim* Who Live Before and During the Time of the End

There are some differences between the *maskilim* who live before the time of the end (Dan. 11:32-35) and the *maskilim* who live during the time of the end (Dan. 12:3, 10).¹⁸ The *maskilim* who live before the time of the end are purified or persecuted until the time of the end (Dan. 11:35), whereas the *maskilim* of the end time are purified or persecuted during the time of the end (Dan. 12:10; cf. Rev. 6:11). The persecution of the *maskilim* in Dan. 11:35 involves “some” whereas the persecution of the *maskilim* in Dan. 12:10 involves “many”.¹⁹ There is a specific period of persecution (1290 and 1335 days) connected with the *maskilim* of the time of the end (Dan. 12:11, 12), whereas there is a 3 and 1/2 time period connected with the persecution of the *maskilim* of Dan. 11:33-35 (cf. Dan. 7:25; 12:7). There is only a small “deliverance” for the *maskilim* who live before the time of the end (Dan. 11:34; cf. Matt. 24:22; Rev. 12:16) as compared to the total and outright deliverance for the *maskilim* who live during the time of the end (Dan. 12:1, 7). The *maskilim* of Daniel 11:33-35 are not immediately resurrected and glorified like their counterparts in Daniel 12:2 (cf. Rev. 6:9-11). Finally, the *maskilim* of Dan. 11:33-35 do not have the ability to understand the sealed prophecy of Daniel like their counterparts in the time of the end (Dan. 12:4, 10; cf. Matt. 24:15; Rev. 13:9, 18; 17:9).

¹⁶ Nunez, *Daniel*, 156-163.

¹⁷ Nunez, *Daniel*, 162.

¹⁸ Nunez, *Daniel*, 177-178.

¹⁹ Seow, *Daniel*, 193-194.

Parallelism Between the *Maskilim* of Daniel 1 and Daniel 12

Interestingly, scholars have also noted parallels between the themes of Daniel 1 and Daniel 12.²⁰ Both sections are written in Hebrew.²¹ Daniel and his friends are tempted to break their covenant with God by partaking in the unclean food of Nebuchadnezzar (Dan. 1:5, 8). The *maskilim* of Daniel 12 are also tempted to break their covenant with God by worshipping the abomination of the King of the North (Dan. 12:11). Daniel and his *maskilim* friends (Dan. 1:4) are tested for “ten days” (Dan. 1:12-15) and the wise *maskilim* of Daniel 12 are tested for 1335 days (Dan. 12:10-12). Daniel and his friends are vindicated by God (Dan. 1:19-21). The *maskilim* of Daniel 12 are also vindicated by God (Dan. 12:1-3). As a result of their faithfulness, Daniel and his friends are found ten times wiser than their counterparts (Dan. 1:20). Daniel is also given the ability to understand dreams and visions (Dan. 1:17). The *maskilim* of Daniel 12 have the ability to understand the sealed prophecy of Daniel (Dan. 12:4, 10). In Daniel 1:1, Nebuchadnezzar sieges Jerusalem and God gives Daniel and his *maskilim* friends into his hand. In Daniel 11:45, the King of the North sieges the people of God at the holy mountain (Jerusalem) but they will be delivered by Michael (Dan. 12:1). It is interesting to note that several scholars see Daniel and his friends as a prototype of the *maskilim* in the prophetic section of Daniel.²²

Comparison of the *Maskilim* From the Book of Daniel

<i>Maskilim</i> of Daniel 1-6	<i>Maskilim</i> of Daniel 11	<i>Maskilim</i> of Dan. 12
Daniel and 3 Friends	Christians Before 1798	Christians Time of the End
Understand Prophecy	Instruct Many	Understand Prophecy
Face Kings of Babylon	Face Vile Man	Face King of the North
Confront Idolatry	Confront Abomination	Confront Abomination
Tested by Fire/Lions	Some Purified and Tried	Many Purified and Tried
10 or 30 days of Trial	3½ Times of Trial	1290/1335 days of Trial
Delivered by Angels	Receive Small Help	Delivered by Michael
Vindicated/Glorified	Resurrected at the End	Resurrected/Glorified

²⁰ Z. Stefanovic, *Daniel*, 434. Ford, *Daniel*, 77. Were, *Certainty of Third Angel's Message*, 138. Hamilton, *With the Clouds*, 77. Wooden, *Daniel and Manticism*, 304-306.

²¹ Daniel 1 is in Hebrew despite the Aramaic of Dan. 2-7. See Steinmann, *Daniel*, 22.

²² Lee, *Daniel and Friends as Prototypical Maskilim*, 1-15. Brasil de Souza, *Wisdom in Daniel*, 279-282. Gladd, *Mystery in Daniel*, 43. Hamilton, *With the Clouds*, 203. Seow, *Daniel*, 29. Freyne, *Disciples in Mark and the Maskilim*, 8-10.

The Influence and Use of the Danielic *Maskilim* Motif in the Book of Revelation

Scholars have long noted the importance of the prophecy of Daniel as a background text for the interpretation of the book of Revelation. As we would expect, the book of Revelation alludes to the theme of the end time *maskilim* from the book of Daniel. There are 16 passages in the book of Revelation that appear to make a strong linguistic and/or a thematic link with the *maskilim* texts of Dan. 12:3, 10.²³ These passages can be divided into 4 main categories: (1) end time purification, (2) end time wisdom, (3) end time evangelism and (4) end time glorification. We will now examine these four themes in greater detail.

The End Time Purification Motif in the Book of Revelation

There are seven passages in the book of Revelation that allude to the purification of the *maskilim* of Daniel 12:10 (Rev. 3:5, 10, 18; 6:11; 7:13-14; 19:8; 22:11). In Rev. 3:5 we are told that those who overcome will be dressed in white (*leukois*) raiments. This alludes to the whitening (*ekleukaino*) of the *maskilim* of Daniel 12:10 LXX Theo (cf. Dan. 11:35).²⁴ Furthermore, Rev. 3:5 tells us that the overcomers will not have their names blotted out of the book of life. This appears to allude to the names written in the book of deliverance of Daniel 12:1.²⁵ In Rev. 3:10 Jesus promises to keep the Philadelphians from the hour of temptation (*peirasmou*) that will come to try (*peirasai*) all those living on the earth. This appears to allude to the *maskilim* of Dan. 12:10 LXX OG who will be purified, made white, and tried (*periasthosi*) during the time of the end.²⁶ The counsel of the Faithful Witness to buy gold tried in the fire (*pyros*) and white (*leuka*) raiment (Rev. 3:18) also alludes to the whitening (*ekleukanthosin*) and the trying (*periasthosi*) of the *maskilim* of Dan. 12:10 LXX.²⁷ The counsel to buy eyesalve so that the Laodiceans can “see” (Rev. 3:18) also alludes to the *maskilim* who will “understand” prophecy in the time of the end (Dan. 12:4, 10).²⁸ In the fifth seal (Rev. 6:11), the martyrs are given a white (*leukai*) robe and they are told to rest until their fellowservants should be killed as they were. This makes an allusion to the persecution and the whitening (*ekleukanthosin*) of the *maskilim* in Daniel 11:35 and 12:10. We are told in Rev. 7:13-14 that the great multitude in white (*leukas*) dress has come out of great tribulation (cf. Dan. 12:1) and they have washed their robes and made them white (*eleukanon*) in the blood of the Lamb. This makes a strong allusion to the whitening (*ekleukanthosin*) of the

²³ Rev. 1:3, 16, 20; 3:5, 10, 18; 6:11; 7:13-14; 10:10-11; 13:9, 18; 14:6; 17:9; 19:8, 10; 22:11.

²⁴ Beale, *Commentary on the Use of the OT in the NT*, 1096.

²⁵ Beale, *Revelation*, 279, 281.

²⁶ Beale, *Commentary on the Use of the OT in the NT*, 1097. Brown, *Hour of Trial*, 311-313.

²⁷ Montgomery, *Daniel*, 459.

²⁸ Robinson, *Daniel*, 317.

maskilim in Daniel 12:10.²⁹ In Rev. 14:4-5 the 144,00 are also presented as a pure, undefiled group (cf. Rev. 15:2; 20:4; 22:4). The 144,000 of Rev. 14:4-5 are most likely synonymous with the great multitude of Rev. 7:13-14. Rev. 19:8 describes the wife of the Lamb as dressed in fine linen, clean and white. The fine linen alludes to the *maskilim* who will “be purified, and made white, and tried” in the time of the end (Dan. 12:10; cf. Matt. 13:43; Rev. 14:4-5).³⁰ Finally, Rev. 22:11 describes a group who will be righteous and holy for eternity and another group who will be wicked and filthy for eternity. This verse makes a strong allusion to the wise (*maskilim*) and the wicked (*reshaim*) of Daniel 12:10.³¹

The End Time Wisdom Motif in the Book of Revelation

There are six passages in the book of Revelation (Rev. 1:3; 10:10; 13:9, 18; 17:9; 19:10) that allude to the end time wisdom of the *maskilim* in Daniel 12:10. In Rev. 1:3 a benediction is pronounced on those who understand and obey the prophecy of Revelation in the time of the end (cf. Rev. 22:7, 9-10). This call to wisdom alludes to the end time wise (*maskilim*) of Dan. 12:10 who will understand the sealed prophecy of Daniel in the time of the end (cf. Matt. 24:15).³² Please note that a few see the reference to the eyesalve that allows the Laodiceans to “see” in Rev. 3:18 as an allusion to the wisdom of Dan. 12:10. In Rev. 10:10 the prophet John is instructed to take the little open book out of the hand of the Angel and eat it. This prophetic action refers to God’s end time people. The little open book symbolizes the unsealed prophecy of Daniel at the time of the end.³³ Thus, the people of God living in the last days are instructed to “eat” and prophesy the unsealed contents of the book of Daniel. The “eating” of the little book signifies the internalization and comprehension of the prophetic message (cf. Ez. 3:2-3; Ps. 119:103; Jer. 15:16).³⁴ In essence, you become one of the “wise” *maskilim* of Daniel 12:4, 10 when you “eat” and understand the contents of the little book of Revelation 10.³⁵ In Rev. 13:9 we have a call to understand the cryptic prophecy of Rev. 13:1-8. This call to wisdom uses the “hearing formula” from the gospels and it alludes to the end time prophetic insight of the *maskilim* of Dan. 12:10.³⁶ In Rev. 13:18 and 17:9 there are two calls to wisdom that are very similar. Both call for wisdom (*sophia*) and a mind (*nous*) to understand end time prophetic fulfillment. These two texts allude to the prophetic

²⁹ La Rondelle, *End-Time Prophecies*, 155-157. Beale, *Revelation*, 433-437. Bauckham, *Climax of Prophecy*, 226-228.

³⁰ R. Stefanovic, *Revelation*, 558. K. Matthews, *Revelation Vol. 2*, 1008-1009.

³¹ Beale, *Revelation*, 1131-1134. Stefanovic, *Revelation*, 619. Yarbro-Collins, *Influence of Daniel on the NT*, 111.

³² Robinson, *Daniel*, 289-290. White, *PK*, 547-548.

³³ Shea, *Symposium on Revelation – Book 1*, 322-323.

³⁴ See *SDA BC7* on v. 9, 798-799. White, *1MR*, 100. Doukhan, *Secrets of Revelation*, 92-93.

³⁵ Doukhan, *Secrets of Revelation*, 94.

³⁶ Thompson, *Maskilim in Daniel and the NT*, 219-220.

understanding of the *maskilim* of Daniel 12:10.³⁷ It is interesting to note, that the abomination warning of the Olivet Discourse (Matt. 24:15; cf. Mark 13:14) also makes a strong allusion to the end time wisdom of the *maskilim* from Daniel 12:10.³⁸ This appears to create a thematic connection between the calls to wisdom in Revelation and the abomination warning of the Olivet Discourse.³⁹ Finally, in Rev. 19:10 we are told that John's brethren have the testimony of Jesus, which is defined as the spirit of prophecy (cf. Rev. 12:17; 22:9). This appears to be another allusion to the *maskilim* of Daniel 12:10 who will increase in knowledge and understand prophecy in the time of the end (Dan, 12:4, 10).⁴⁰

The End Time Evangelism Motif in the Book of Revelation

There are three passages in the book of Revelation (Rev. 10:11; 14:6; 22:11; cf. Rev. 18:1) that allude to the evangelistic nature of the *maskilim* of Daniel 12:3. After eating the little open book of Revelation 10:8-10, John is told that he, "must prophesy again before many peoples, and nations, and tongues, and kings (Rev. 10:11)." In this passage John represents God's end time people that will understand the unsealed prophecy of Daniel and preach this message to all the inhabitants of the earth.⁴¹ This verse alludes to the evangelistic nature of the end time *maskilim* of Dan. 12:3. In a related passage,⁴² John sees an, "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. 14:6; cf. Matt. 24:14; Rev. 18:1). This angelic being symbolizes the end time people of God that will preach the eternal gospel to all the inhabitants of the earth.⁴³ This verse also alludes to the

³⁷ Thompson, *Maskilim in Daniel and the NT*, 218-219. Beale, *Use of Daniel*, 269. Beale, *Danielic Background*, 163-170.

³⁸ Gundry, *Matthew: A Commentary*, 481.

³⁹ Aune, *Revelation*, 769, 941. Osborne, *Revelation*, 519.

⁴⁰ White, *TDG*, 84. "The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:10)." See also *17MR*, 19. "Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment."

⁴¹ Shea, *Mighty Angel*, 321-322. White, *5T*, 454 and *9T*, 123-124.

⁴² Treiyer, *Dia de Expiacion*, 520.

⁴³ R. Stefanovic, *Revelation*, 452-453.

evangelistic nature of the end time *maskilim* of Dan. 12:3. Interestingly, most SDA scholars connect the First Angel's Message of Rev. 14:6-7 with the mission and the message of the 144,000. Finally, in Rev. 22:11 we are told that, "he that is righteous (*dikaaios*), let him be righteous (*dikaiotheto*) still: and he that is holy, let him be holy still." This verse alludes to those who are turned to righteousness (*dikaion*) by the end time *maskilim* in Dan. 12:3.

The End Time Glorification Motif in the Book of Revelation

There are two passages in the book of Revelation (Rev. 1:16, 20; 19:8) that allude to the glorification of the *maskilim* in Daniel 12:3. Rev. 1:16, 20 identify the seven stars (*asteres*) in right hand of Jesus as the seven angels of the seven churches. The angels appear to be a symbol for the human leadership of the seven churches. These saintly stars (*asteres*) appear to allude to the *maskilim* of Daniel 12:3 LXX who will shine as the stars (*asteres*) forever and ever.⁴⁴ In Rev. 19:8 the wife of the Lamb is dressed in fine linen, clean and white (*lampron*). This appears to allude to the *maskilim* of Dan. 12:3 LXX who shall shine as the brightness (*lamprotes*) of the firmament forever and ever (cf. Matt. 13:43).

Conclusion

We first examined the OT background of the word *maskilim* and then we proceeded to survey its use in the prophecy of Daniel. We then noted how it was translated by the LXX. This was followed by an analysis of the characteristics of the end time *maskilim* in the book of Daniel. Then we noted the relationship of the end time *maskilim* passages and the literary structure of Daniel. We then compared and contrasted the *maskilim* of Daniel 11 with the *maskilim* of Daniel 12. This was followed by a comparison of the *maskilim* of Daniel 1 and Daniel 12. Then we briefly made a systematic analysis of the use of the end time *maskilim* motif in the book of Revelation.

The book of Revelation appears to allude to the Danielic end time *maskilim* motif in four distinct categories. First of all, there are several groups that are purified in the time of the end in the book of Revelation that appear to allude to the purification text of Dan. 12:10. This includes the overcomers in the churches of Sardis, Philadelphia, and Laodicea. It also includes the martyrs of the fifth seal, the great multitude of Rev. 7:13-14 and the bride of the Lamb in Rev. 19:8. It is interesting to note that the description of the 144,000 in Rev. 14:4-5 also emphasizes end time purity. This passage may have a thematic link with the end time *maskilim* of Daniel.

There are also several passages in Revelation that allude to the prophetic wisdom and insight of the end time *maskilim* from the prophecy of Daniel. This includes the benediction of Rev. 1:3 for those who understand and obey the prophecy of Revelation especially in the time of the end. The eating and prophesying of the

⁴⁴ Beale, *Revelation*, 211-213, 218-219.

Danielic book of Rev. 10 also alludes to the prophetic understanding of the end time *maskilim*. The three calls to end time wisdom in Rev. 13 and 17 also allude to the end time prophetic understanding of the *maskilim* (Rev. 13:9, 18; 17:9). Finally, the reference to the end time remnant possessing the “spirit of prophecy” in Rev. 19:10 (cf. Rev. 12:17) makes another important reference to the *maskilim* of Daniel.

We also found three passages in the book of Revelation that allude to the evangelistic nature of the *maskilim* of Dan. 12:3. This includes Rev. 10:11 where John is told to prophesy again to the inhabitants of the earth and Rev. 14:6 where John sees an “angel” preaching the everlasting gospel to the inhabitants of the earth. It also includes Rev. 22:11 where we are told that those who are “righteous” will continue to be righteous. The righteous mentioned in this verse allude to those who will be turned to righteousness by the *maskilim* of Dan. 12:3.

The fourth area where the book of Revelation uses the motif of the end time *maskilim* is in the area of eternal glorification. The stars in the right hand of Jesus in Rev. 1:16, 20 represent the human leadership of the seven churches and this makes a strong allusion to the glorification of the *maskilim* in Dan. 12:3. In Rev. 19:8 the bride of the Lamb is dressed in fine linen, clean and white. This state of eternal glory alludes to the eschatological text of Dan. 12:3.

There appears to be no doubt that John the Revelator understood the end time *maskilim* of Daniel to be synonymous with the overcomers and the great multitude/144,000 from the prophecy of Revelation. Three motifs that are indirectly connected with the end time *maskilim* in the book of Daniel are the themes of idolatry, persecution and perseverance. All three of these themes run strongly through the book of Revelation. Further study in this area should prove beneficial. It is the hope of the author that we will all be among those who will be purified and glorified in the time of the end. God bless you and remember the wise will understand. Maranatha!

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